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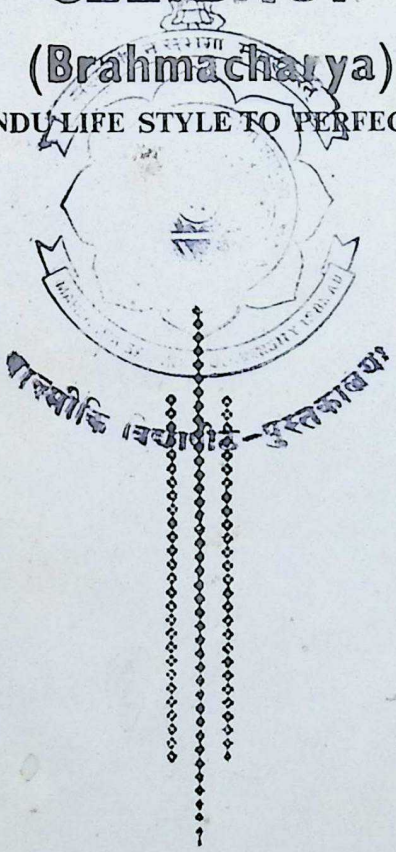
CELIBACY

(Brahmacharya)

(A HINDU LIFE STYLE TO PERFECTION)



-GOBARDHAN BAHADUR KARKI

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Forward

Celibacy has existed in some form or another throughout man's religious history and virtually in the major religions of the world. It generally accompanies the view that the religious life is essentially different from or even alienated from the normal structures of society.

In a Hindu society when a man is born he is supposed to undergo various four stages in life. Brahmacharya (celibacy), Garhasthya, (domestic), Van Prashtha isolation), Sanyas (Renounciation) and Youth is a age meant for Brahmacharya in which he gets education, trainings and all other knowledge, skills and attitudes that are required to be a succesful man in his life. Whereas adulthood is considered to be a life in which one is expected to be in possession of all that are required to be happy in life such as wise and beautiful better half, heirs and heiresses, riches and glory and a comfortable house to live in. The third stage of life is a life to be spent in isolation (van prastha) Praciting meditation in order to attain spritual happiness and longevity in life. The fourth stage, Sanyas, is considered to be a life of self actualization When a man attains every thing in life he is supposed to under- go life of complete renounciation

In Hinduism, celibacy provides the opportunity for holy man to live a life free of possessions and family obligation in order to seek final liberation (Mokshya). Worldly involvements are believed to increase one's activities and distractions and hence militate against attainment of a life of controlled eqilibrium or devotional ecstasy that is the goal of the spiritual techniques.

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It is perhaps of this underlying high ideals and rich spiritual values in Hinduism, there is a growing interest and concern among Hindus of the world to carry over Hindu traditions and cultural heritage generations to generations preserving and nurturing it and by propogating it to the world at large. The history tells us that a great number of scholars and men of recognized merits, particularly staunch Hindus, travelled far and wide to inculcate Hindu philosophy and teachings to non-Hindus to uphold the flags of Hinduism in the world. This religious voyages to all South East Asian countries, in general, and European countries, in particular, were considered successful in terms of moving people and attracting them to Hindu concepts and philosophy such as incarnation, final liberation (Mokshya), celibacy etc. The testimony of the impacts generated by these scholars have brought many a scholars from these countries to this part of the world who even vastly contributed a lot to the enrichment of Hinduism by their euridite studies and researches. Studies and researches done by these learned scholars spread all over the world enticing and motivating non-Hindus to travel to Hindu countries like Nepal to explore more from rich treasure of Hindu culture, religion and traditions The influx of these expatriot scholars not only helped Hinduism to be enriched at home but had also greater propogation outside the country. The present International Society for Krishna Consciousness (ISKON) is perhaps one of the many example of the impacts generated by the aforesaid visits, studies and researches by those learned non-Hindus to this continent.

Having assessed and evaluated the bountifulness of Hindu culture and tradition, I think a word about the author's venture to uphold the scholarly tradition by writing this wonderful piece of work "Celibacy-A Hindu Life Style to Perfection" must not go unheeded I frankly confess I had neither knowldge nor competence,, whatsoever to write about such an important aspect of Hindu philosophy but having gone through the manuscript of this book, I think, I am amply rewarded in terms of earning and learning about the real

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concept and practice of celibacy. I have come to realize how significant is the Hindu philosophy and its Socred incantation and tenets that were so preciously endeared by staunch Hindus of this only Hindu Kingdom of the world.

The present day world, in which we live in, is getting more and more salacious, sacrilegious and swayed by gross materialism. At a time when people appear to be losing their socio-cultural and religious values, the present book on Celibacy or Brahmacharya, I hope, would go a long way in providing them sufficient insight and understanding of the concept and practice of Brahmacharya in Hindu society, thereby to make peace and tranquility within their easy reach. The author deserves all praises and appreciations for his commendable work. I hope this would be welcomed by all. with best wishes.

Shyam Prasad Adhikari

Baneshwer, Kathmandu.
November, 1989

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Goverdhan Bahadur Karki

BATTISPUTALI
September 1981

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It may be appropriate to cite some more examples to understand the nature of the orderliness, When the water of a river gets dispersed one can make a very limited use of its potentiality but the very water, as we all know, immensely benefits a society if it is in desired order. Similarly, that the sun rays in its ordered consolidated form provides immense power is obvious to all. The same thing applies to air and sound While a society without any order finds itself trapped in miserable condition, the other society which is established in a more coherent order marches on in the path of progress and devevlopment. The history of the materially developed countries bears testimony to this fact. Let us take a room. If the things are not in proper order, it loses its charm but as the things are restored to order, its attraction builds up. Also take the case of our own body which has billions of living cells and has the consciousness we feel. Man gets very weak if these cells are in disarray. As it moves towards to a state of order, it shows signs of improvement It is not difficult to perform astonishing feats of work for a devotee who, through a process of meditation, succeeds in putting together all of these living cells in proper order. In my opinion, an explanation as to how the power gets aroused in the Mantra (incantation, Mystical formula) also help further elucidate its glory.

Everybody knows that it is easier to write in prose than in poems. Hence, one finds the general rituals or works being performed in prose all over the world. All of our religious books or treatise such as Puran, Ved, Upanishad,

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Ramayan, Mahabharat etc. are available in poetic expressions. Why ? A big mystery lies behind it. As the generater collects the water with the help of a turbine and transforms it into electricity so also the power of all the activities of our body gets consolidated. The power thus collected in the mind make the mind restless. In this process, the spiritual power which the mind draws from the soul becomes polluted. Uuder such circumstances, the will power naturally becomes eroded. The proces of devotion includes the process of *strengthenig* the relationhip between the mind and the organs of the body as well as the process of stabilising the mind. In the process of devotion, a calm mind invigorates self confidence much in the same way as the dam geometrically increases the power of river water. I deem it as unncecessary to explain here the miraculous performances of the enlightened ones. Man has conquered space but he continues to be a victim of his own beastly instincts. Skyscraper. fast means of transportation, age of "Push Buttom" have failed make man know himself. Missiles and atomic bomhs which cost billions to make now loom as a constant threat to his own existence. Aware of this danger, he is making efforts to avert this catastrophy. Fearstricken man can be fearless only through spiritual knowledge Instiiution like Bramhacharya Ashram can make this a possibility. Then why not to experiment it ?

Mantra (incatation, mystical formula) is a scientific effort offered by its devotees based on research, investigation and experiment It is a formula which works in the same way as the formula developed by the scientists these days If we follow the prescribed rule we get the desired result. The followers having no knowledge of sanskhrit get the hymns of ved by rote When he cannot recall a particular line of hymns he repeat dly verbalises the previous lines so that the forgotten line also comes out in the sequence. It is important to note that the follower does not know the meaning of the hymns Knowledge occupies a prominent place in the process of remembrance. But it comes not from the process of

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memorisation but comes naturally in the flow of the words. As the iron particles in their coherent structure develop magnetic property so also the words in their ordered form not only gain momentum but also hold out special attraction. While explaining the God's magnificent "Yog" (union) Bhagwan Sri Krishna is found to have said in Geeta "Kabinamusana Kabi" But no such reference can be traced in case of scientists Why ? This shows that he scientists endeavour to identify the process of knowing the facts whereas the poets engage themselves in creative works. The process of imagination is alien to the scientists. He has no faith in the imagination and tries to find reality in the superficial present. The poet loses himself into the streams of his poem and the power generated by such immersion leads him nearer to the soul British poet wordsworth had thrown light on the iuportance of "Vacant Mind" Mind can be vacant only if it is free from all kinds of worries. Once this happens, the mind meet the soul. His j y knows no bound In fact. when writing poems the thoughts in the poet's mind hardly plays an active role. He fails to understand as to how such poetic feeling is born within him. There are instances where poets cannot explain their own poems. It is said in Hindi "Jaha na pahuche rabi waha pahuche kabi" meaning poets reach those places where sun cannot. Orderliness imparts power towards it would be no exaggeration to say that our devctees, having understood through the experiences this mystery, have expresed or tried tc express their thinking or reflection in poems. We find the great poet Balmiki's expession "Manishad Pratishthanta" in Ramayana. This is a vivid example of how the poem becomes a natural flow even is a morally depraved person if he can achieve self realisation. Possibly, this may have led the vedic munis (sages) to enuciate the poetic philosophy so that the life style can be adapted to it accordingly.

The instruction which requires the silent recitation of a certian mantra for a certicn number of times makes it clear

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that the power which is aroused in this process of recitation gradually accumulates and once its minimun requirement is reached it begins to manifest itself in the mantra or words. All the other instructions that go with it should also be strictly followed otherwise the awakening of necessary power may be hampered. Take the case of a car battery. It is not enough just to buy a battery in the market at a given prise. Some other procedures must also be followed to make it function For ixample, the battery should be taken to the workshop to be charged Only then it works. Moreover, if the car in which it is installed is not regularly used, the power of the battery gets eroded The same thing applies to Mantra if it is not maintained and followed in a correct fashion Besides. as people strongly believe that a battery manufactured by a mediocre company does not work as effectiv ely as that produced by a well renowned company, so also doubt persists that a mantra can be achieved in a higgy-pigly way and its benefits reaped. "Trataki Kriya" can be easily performed but it lacks stability and cannot stand up to the test of true devotees. This cannot be effective in the mundane functions. When the low level morally corrupt people take interest in it, they cannot produce/dimonstrate the desired result to the people. In such situation, it is but natural that the common man doubts the very existence of the mantra and loses confidence in it. Institutions like Bramhacharya Ashram would eliminate such weaknesses and help bring out the strong part of the mantra. The various incidences highlighting the strength of the mantra are a regular phenomenon of Nepalese life.

BRAMHACHARYA ASHRAM WHY ?

Ved is regarded as a knowledge because it helps to know everything including pain. Basically the ved is only one. In the primitive age, there were limited people and their wants were also limited But. later on, as the population started to increase, so also the needs of the society.Various rules and

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regulations subsquently emerged. The society which was then limited to only pravers and devotion had to encompass within its fold the works also. Thus,in course of time, the ved may have been split into two groups-vedic and Divedi. The group which was involved in either devotion or work was called vedic whereas the group which embraced both of these functions was known as divedi.Then after the entertainment and singing of hymns and devotional songs added a third dimension to it, the other social development paved way for the Trivedi approach. At this pe iod of time the ved was known in three forms.Development continued to gain momentum and the rapid means of transportation threw open a fourth door of knowledge which then ushered in an era of Chaturvedi. So ved was seen as having four parts, The tradition of learning ved by heart found its way into the society. For generations, it remained oral and accordingly it began to be called "Shruti" which means "heard" its devotees had not made mantra although they had seen it. Therefore,they are called its witnesses. There are no inconsistencies in the "Shruti,. Later,in an attemp to simplify the wordly rituals and make it in tune with time, memories were invoked. However, "Shruti" prevailed whenever there was any contradiction. The society which was growingly dominated by sensual pleasures organs was heading towards degeneration Drawing upon Smruti (M morics), many other avenus were propogated As living things instinctively prefer to follow an easier path, new thinkings were absorbed as a result of which existing values began to fall down. Morally weak leaders could not protect its remaining strands. The power of the mantra to ignite fire in religious yagnya not lost. At a time when the Anni is being practised, it appears that it is also facing the prospects of its elimination, In accordance with the vedic instruction, it is imperative to establish a Barmhacharya Ashram in order to prevent this sort of degradation. The best thing would be to set up a Bramhacharya Ashram away

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from the hustle and bustle of daily normal life in an area which is enough to meed its need. It is good to study all of the four veds. But it would be more appropriate to start with one preferably-Yajurved which deals with works and rituals. A teacher who is proficient in yajurved is necessary to be present in the Ashram. It does not help just to appoint such a teacher. Prior to teaching in the Ashram. the would be teachers should be fully trained. The teachers in Rik. yaju. Sam and Atharva ved should be brought together and trained on how to conduct oneself in the Ashram and teach the pupils. While teaching, the teachers would be influencing the pupils either directly or indirectly through the hymns their own mental make-up, behaviour and speech. Only those who successfully complete the training in all these respects should be allowed to teach in Ashrams. Teachers must not utter anything which smacks off teacher's glory. Respects for the teacher should come from the invited guests, respected members of the society when they address the gathering on appropriate occasions. The teacher shold not only preach on the importance of the dedication to mother. father, king. country and society but must also himself practise and demonstrate these qualities. There should be no contradction between what he says and what he does. He should set an example through his life style the various qualities such as restraints of sex, anger, greed, affection, attachments etc. Only the teachers possessing these virtues can be entrusted with the tasks of teaching and supervising the pupils It would be better to give priority to the motivated wanderig ascetics who have abiding faith for immediately starting the Ashram. Maximum care should be exercised in the selection of the teachers, pupils, place of Ashram, its attendants and assistants. Ashram should be located away from the place of normal daily life preferably in an isolated pace in the vicinity of forest, lake, ponds etc. From the climate point of view, the sub temperate climate with gentle slopes may be better. A place with electricity

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drinking water and transportation if available, would be most appropriate It would be better to conduct teaching in open space or under the tree except in times of adverse weather when the classes should be held in-doors In the beginning the rooms in the Ashram can be made of bamboos or khar (grass). Other facilities such as solid buildings, library, store, laboratory, research room etc can be gradually increased.

Selection of the pupils should be done very carefully. Otherwise, the pious objective of the Ashram which is to enhance the glory of the culture of the society will not be achieved Pupils should be talented, intelligent and useful. Pupil who are more than 8 years of age should on no account be admitted to the Ashram. Preference should be given to the active, intelligent, healthy puplis who have deep faith and cultured way of life. Therefore the psychological consideration should also govern the selection of the pupils. Smiling, good-natared pupils help would make the environment of the Ashram a pleasant one. The behaviour. of the other hosts of the Ashram influence, like that of teachers directly or indirectly, the puipls. So, they should also be trained well before they start their work in the Ashram. If this is not possible in the beginning. their selection should be done judiciously taking into consideration the psychological factors. Strict observance of the rules is a must if the Ashram is to maintain an environment worthy of its name. On no account should women be allowed into the Asharm By the same token, man's presence is not desirable in the places where the work is being carried out by the Shaktipith for the women. There will be a separate room in one part of the stadium near the Ashram for the invited guest who will come to observe the various open activities of the Ashram. Mothers will be welcome here. Temple of Saraswati (Godess of Learning) will be built It is the only place in Ashram where the guardians of pupils will be able to enter. All the papers, books, films, television etc. to be used or shown in the

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Ashram will first have to be censored by the Research Department for their appropriateness. This Department will also inspect the food, utensils and other equipments to be used in the Ashram. Without this being done, no such thing will be allowed into the Ashram

Ashram, at the present stage, will admit a minimum of 11 to a maximum of 54 pupils The pupils thus admitted will have to spend a total of 17 years in the Ashram 12 years in the Ashram and 5 years in the Pratisthan(Foundation) For the intial three month they will remain under probationary period They will be granted permanent residence based on the recommendation of the Research Department. They will not be separated from the course unless they engage themselves in undesirable activities or become seriously ill. If they are involved in such activities, teachers will warn them for up to three times thus allowing them the opportunity to improve themselves Normally, a teacher or any other observer in the Ashram should not approach the supervisor or any other official to take action on a certain pupil. This will be taken as the teacher's inability to improve the pupil. Expulsion of permanent pupil will also adversely affect the reputation of the Chancellor or supervisor of the A hram. Frequent expulsion of the pupils also reflects on their incompetence

There shall be no union of any kind in the Ashram. Teachers and observers should continuously identify and address the needs of the pupils. This shall be the every day responsibility of the teachers just before the class starts. The observers will enquire the health, interest and needs of the pupils on the last day of every week.

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What is Brahmacharyashram

(a celebate camp for boys)

There cannot be two opinions on the fact that human civilization has started it as were, from the vedic age. Every ccmmuntiy, irrespective of what religion it follows and what socio-political structure it has, would accept the view that the beginning in the growth of enlightenment and knowledge has lent itslf to the progress of mankind on all fronts. And it may also be affirmed that the Knowledge acquired by man in relation to his ambience gets interpreted largly in the language and in terms that he finds well suited to the social group he lives in. In this context, Puspadanta observes रूचीनाँ वैचित्र्याद् ऋजुकुटील नाना पथ जुषाम् ! (Various interests have indicated various means). It is meaning who can get access knowledge to the high point of knowldge, that opens up the road for him to get transcended from man to god. Man exists as he has ever existed and will continue to exist. This is one aspect in man which is in-controvertibly tone. And there are also various desires in man, which in their sublimated form, push him towards divinity and which, in their ceudo form, turn him towards beastliness. Hindu Scriptures testify to the fact that the proponents of the vedic principles, in their efforts to help man get nearer to godhood have evolved certain disciplines along scientific lines for cultivating godly attributes in his large-scale failure to abide by these rules and disciplines has landed us today in a state in which we can hardly inbite those divine qualities. This failure has thus been the root cause behind the deficiencies and imbalances that are rempant today and this is the sole cause of degeneracy that has taken the grip of our society today. Both the affluent and the

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poor have become victims of this degradation. If the poor are afflicted by want, the rich are equally pestered by the problem of security. The whole society suffers from a crisis of confidence. Lord krishna fore-sow this situation and so he said in the Gita "त्यागात् शान्ति रनन्तरम्" Detachment is the perennial source of contentment.

The need of the day is not only to reiterate what has thus been said by Krishna but also to translate it into action. According to the religious injunctions, a life of celibacy is what constitute the first phase of life lived according to strict religious norms. This period of celibateness, according to the vedic presentation, covers the first twenty five years in life. In this period he learns the ways and means of resolving all kinds of problems and difficulties he has to encounter in life, gets the kind of knowledge he needs in mundane and spiritual affairs and masters the skills required in these respects. Unfortunatly this system has gone out of fashion in today's materialistic societies.

For the sake of acquiring literary knowledge and skills, it is very important that the mechanisms that operate or promote the ritualistic period of a celibate life need to be activated and properly mobilized. Failing to do so will leave us nowhere. There are men who are evil-minded and untruthful, who are given to stealing, drinking, gambling and womanizing and who are hard hearted, self-interested and agnostic. Such man may rise to be doctors, engineers, teachers, lawyers and litray fitness and they may be holding top level positions in the country. Case of this kind are numerous to many of which we are like helples eye-witnessers. Can a society flowrish and march ahead in such inconsistencies? As we look at ourselves in this perspective, we are in a way, compelled to assert that our education system is the bane of our society. Hence we can come to this logical inclusion that, in order to put the society back into the ideal path, we must necessarily re-introduce the Brahmacharyashram or the life of

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celibacy in the form of a new education system that can dispel darkness and illumines us all.

Why did the sages of the vedic period advocate a life of celibacy ? It is important that we undrestand the essence of this advocacy. It is the law of nature that the potentialities that lie embedded in us should get the right atmosphere and the right time to flower out. This is the reason why parental care is so vital to the all-round growth of an individual person during his infancy. As childhood is a critical period in our life time when we ought to do the learning, the custom of sending children to Gurukul (teacher school) came to stay. There is therefore the practice of subjecting a person to a life of celibacy also until he attains adulthood which is the maturity level. The purpose behind this practice is to turn out generation of healthy and well-cultivated persons. The kind of austere life that a person in brahmacharyashram has to undergo is normally not possible for a person who, by the very nature of the family he was born in lives. As the shudras(person dominated by sense of gratification) lives, in general, a life of earthly existence their children are not given the privilege of passing through periodic ceremonial sides that are required under religious laws and customs. Boys who do not fulfill these conditions as are prescribed of religious customs are therefore debossed from living a life of this kind. Among the rituals and ceremonies that a person has to undergo at various stages of his life, Vratabandha is the most important one and a Shudra does not have to perform this rite. The question arises as to why a Shudra does not need to obeserve this Vratabandha ceremony ? Vrata is a kind of pledge made to discipline oneself and 'bandha' is to be bound or limited of something, Thus vratabandha is to impose discipline on oneself by making a vow. This is an exercise which a shudra cannot find agreeable to him. In plain language, a shudra who is a person given to sensuous pleasures cannot undertake a task that can upgrade him.

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Spiritual pursuits call for givingup sensuous pleasure. He, who is given to sensuous pleasure,will find it practicaly difficult to forge ahead effectively. Hence such a person hesitates to fall in lire with the twice-baptized lot, that is to say, the group which go through two major initiational ceremonies to acquire a high status in the society. Of course it must be admitted that many a Shudra has been attracted to the glamour of this kind of life but it is not usually possible for them to stand the stress and the strain this religious way of liviging entails. On proposing and exprimentation it will be found that there is a great deal of truth in this fact. Those who are given to a life of conciousness cannot easily reconcile themselves to the activities of those who are guided by only fine regular sense. A student who studies by serving the rules of celbateness stands a better chacnce of learning and of sharpening his memory. This however does not mean that all such students will develop a higher intellectual level. Genetics, family background and vestiges from previous life also combine to shape and determine the intellectual calibre of a person. In view of the role played by scientific inputs in developing this faculty, various activities that contribute to the welfare of man and to the establishment of various values held in esteem by him can be worked out and brought to hear on the student's academic exercise. Shankar Mishra has these words to say. "बालोहं जगदानन्द न मे बाला सरस्वती । अपूर्णे षष्ठमे वर्षे वर्णयामि जगत् त्रयम्"

The Gita says, "shradhavan labhate jnana "which means "those who have the faith blended with regular acquire wisdom " It is of course a long journey towards the attainment of knowledge for one who leads a life of a celibate but it is herculion task exercise. One can acquire everything that is mentioned in the scriptures. All that is needed in this respect is staunch faith in it and strict adherence to its laws. One must be dedicated to as well as actively engaged in the task. In this case, it is very likely that there will be success. It is not an impossible task to revive the potentials that lie ingrained in Brahmanism.

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It is possible to rejuvenate the spirit and valour of Kshatriyas, the charitablenes of Vaishyas and the service-oriented nature of Shudras. It is necessary to put an end, by a gradual process, to the age-old custom of putting the label of caste on person on the basis of his birth The son of a Kshatriya will not necessarily pass as a Kshatriya He will have to conduct himself in the same way as a Kshatriya does in order for him to be regarded as a bonafide Kshatriya. In course of time, the socity will adopt this system as a matter of convention. This process brings to surface the value of related group behaviour on the basis of a scientific system. A metal specialist knows how valuable it is when a metal is in its Purest form. Similarly, a specialist in animal husbandry or an ornithologist knows best the intrinsic worth of a well-bred animal or bird, or an animal or bird of a good pedigree. A horticulturist knows how important a good variety of fruit is. Sages of the Vedic age, being cognizant of all these facts, made various rules and ethical laws to govern man's activities in the context of his life in this material world and in spiritula pursuits. According to scriptural code, every one who intends to form his character in the indicated pattern is free to do so. If a person steps forward to lend his hand to this matter he is not only welcome to do so but he is also considered to be making contributtion to the cause of peace in the world. Anybody who acts in contravention of this rule will be looked upon as one who tries to disrupt the law and order situation in the world.

The problems that cropped up in the course of the formation of the vedic tradition have gradually been resolved. In recent years also, this remedial process is continuing. A man no matter what religion he is in, is to all intents and purposes, a man. He cannot be otherwise. There is always a strong desire in man to know and to find the truth. Often, on account of various limiting factors, a man has to do something which goes against his brain. But then the right time comes, he will give up behaving the way he has behaved

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for a long time in the past. This is understandable because only under the force of circumstances he had got into the habit of doing things against his own desire. Masters of the Vedas have laid down the rules and regulations for leading a life of celibateness.

Of course it is a mistake to say that untouchability is at the root of the decline in the popularity of the life of celibateness. This is a scientific matter and he, who is aware of this fact, will be compelled to observe this system. In the process of investigation and probing, it is necessary to maintain the statusquo. It is required to observe these rules whether it is at the individual level or at the community level, otherwise it may be dificult to come by logical inferences. If efforts are to be made to introduce these innovative aspects in the social structure, it is certain that they will disturb the even tenor of the society as it has been functioning which is in the present circumstance, not a good thing.

It is not proper to describe any social custom as derogatory. It must be admitted that whatever the society accepts or considers as good is stardard and appropriate. And what that the society has shunned or described as repudiatory is to be considered as lowly or sub-standard The society should avoide and punish such people who indulge in immoral and anti-social activities and reward those who are engaged in good and welfare activities. If such a system pervails and if this system finds currency all over the country, the road to the formation of a strong national character become clear and straight. Brahmachary ashram lends support to the opening of such a road to the edification of national moral standards. References made in our religious scriptures and epics to such super-natural things like life reviving drugs, miraculous gems like "Markat Mani" "Chandrakanta Mani" and "Suryakanta Mani", super cow Kamdhenu, miraculous tree "Kalpabriksha" and poilosopher's stone "Parasmani" are not just a myth. These are actually in existence and what the religious books have said cannot be

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untrue. Man has a short memory, so much so, that he had done a few days back might easily go off his mind. Hence it is no wonder what happened a long time ago could, with the passage of time, slip out of the memory of man. However, even as we try to recall what we did some time back, it is possible to revive our memory of the long Past also. This gives ample evidence to the fact that with honest efforts we can bring back the memory which we have temporarily lost. This effort will take time and we cannot expect miracles to take place overnight. As it is mentioned in the Mahabharata, Gandhari could easily recall the event that took place in her life for one hundred births. But she got stuck when it came to remembering the events that happened beyond that limit of a hundred life times. By the grace of Lord Krishna, she was able to get back her memory even beyond her 101st births which helped her to be aware of her past misdeeds as a result of which she has been compelled to under go trials and troubles in her present life. There are many things that happen in the various stages of spiritual development. Those who are in pursuit of this spiritual uplift can make this point clear. Brahmacharyaashram and its allied units are such factors that can inescapably lead to the attainment of these spiritual benefit by every aspiring individual.

Prahlad did not find it difficult to learn that God exists in everything, in every single atom. God is Omnipresent. We today repeat after him but we cannot establish God's immanence in an ocular manner. Of course, if we ourselves have not developed the power to see, God, that is to say if we have not personally seen God, how can we show God to others. We need the intuition of Prahlad to acquire the ability to show, God to others. If Hiranyakashipu had the same perspective as Prahlad had, he could also have met God in the same benign form as his son did. Brahmacharyashram is not without the potential to develop in its practitioner that faculty of clairvoyance which Prahlad had. In the days of Prahlad, two plus two always made four. Today

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also two plus two amounts to four. What is the secret behind it ? It is simple. The procedure or the formula that was used in Prahlad's time was the same as it is today. But if someone places 1 and 1 in a row and the next 1 and 1 also in a row, but puts both the sets in such a way as the last 1 of the first is covered up by the first, One of the second. That is to say, puts them together in a way that one figure of the two sets overlap each other, what will it look like for an ungarded onlooker ? Clearly he will see only three, though apparently the result is four. In such a case when he finds only 3 in place of 4, the whole exercise that follows later will be erroneous because of the initial discrepancy. Hence, if we follow the guidelines given in our religious codes, certainly, we can get the results in the way they have indicated. If the capital that today is being expended on experiment with atomic weapons is diverted to investigations in these spiritual aspects, we can expect many human welfare activities to take shape. Charak for one has made reference to several kinds of effiective drugs. Isn't it surprising that Charak, just a man,can compile such a big book like 'Charak Samhita ? There were no laboratories or such other things in those days. How on earth might he had completed the job ? If we think sincerely, it is still possible to do what Chark did in his days. A few years ago, two groups of students in the United States were entrusted with the task of planting peas. They were expected to use similar kinds of water, fertilizer, seeds and tecaniques but each group was working independently of the other. One group was instructed to take to dancing, singing, laughing and playing like normal human beings do and the other group was not told to do any such things. The yields in both the camps came up well. But when the harvesting season came it was found that a great deal of disparity existed in between the two crops. The crop which received normal human treatment was better than the one which was left to grow with man's indifference towards it. This shows that the way we treat a crop largely determines the nature and the

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size of the crop. If we treat with it in a tender human manner, the crop will return the same treatment to us. Charak might have behaved with the herbs in his characteristic way, touching each with love and care and so the herbs reciprocated the same tender feelings to him As a consequence, he became easily acquainted with the properties of each of the herbs he put his hand on and on the basis of this revelation, he prepared the book entitled, Charak Samhita. This brings home the fact that the more a man opens up his heart, the better the resultant effect it will have. The more circumspect one becomes, his conduct will become more unwholesome and complicated the result that the element of cordiality will water down. In fact, it is consistent with the entire scientific process. Here it will not be out of place to mention an experiment to illustrate this point. There is nothing special about a piece of iron. Every piece of iron is more or less of the same kind But if the same piece of iron is treated in a special way, it may develop the power of magnetism which a normal piece of iron does not contain. That special power enables, the iron to draw towards it other smaller pieces of iron. That magnetic property has got developed in the iron is demonstrated by its capacity to magnetise pins and needles towords it and we can learn a good lesson from it

In this connection there is one thought-provoking aspect, why does the magnetised iron attract iron things like pins, nails and needles only but not similer other things like paper and cotton which are as light as or even lighter than those objects made of iron ? The food for thought here consists in trying to understand why iron can be made magnetic, why magnetic iron draws other pieces of iron and why the same magnetic iron cannot attract things other than iron though in reality the later ones are much lighter. Insights into the mysteries of these actualities will take us nearer to the understanding of Prahlad's perceptivity. The answer to the whole

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mystery is that the non-magnetised iron pieces have the quality of what we can describe as consciousness or the power of sensing, self protection as a reflex stands uppermost in the world of consiousness. The magnetized iron does not have uniform power of attraction. It can not attract every sort. The fact is that it attracts like things and does not attract unlike things. Like things when they get stuck to their kind do not have to fear that they will lose their identity. But unlike things have reasons to be overwhelmed with the fear of getting annihibilated.

One more example, in this respect, will help us to drive home this point. There is say, a group of young men coming from the eastern direction and a group of young girls coming from the western direction. They meet at a point and naturally the men get attracted towards the girls and vice versa. This is a natural phenomenon. If the first one in the youth group got attracted towards the fourth in most among the girls and the fourth girl felt attracted towards the fifth youth. The emotion that gets engendered among them will be too tenuous to be perceptible. But if the third youth was inclined towards the third most among the girls and they were both attracted towards each other, then the degree of attachment that gets grown between them will run so high that no power on earth can, in realistic terms, separate the two. The tendency to get nearer to each other grows stronger and stronger when both show a positive response to each other. Those instances make it clear that what we call consciousness, sense and sensibility are innate in everything. The only defference lies in the fact that the element of activity is prominent in some and dormant in others. That which is lying dormant or passive will spring back to action as soon as it gets the right opportunity. Watch the activities of a tortoise. It is mobile enough in normal conditions but when it senses danger, it withdraws its head within itself and imitates to become stationary. An observer might interpret this state of immobility as one of a lack of consciousness. But of course,

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it is not lying in a complete sense of unconsciousness. When the time comes, it will start becoming as agile as before. All this boils down to this inference that everybody or everything, in the fitness of things, will become active and dynamic only that the power which is latent in him or in it must get the right stimulus to show it, best. In this context, it will therefore not be difficult to understand why there is truth in the saying "या देवी सर्वभूतेषु शक्तिरुपेण संस्थिता (O Goddess ! You represent the cosmic energy). The eternal truth is that a thing, when it is in a static position without any corresponding force to rake it up will naturally be at a standstill but when it gets in line with the system it belongs to, it will be vibrant with life It is, therefore, possible to stimulate a static object so that it gets filled with life and activity. this is a matter for depth experiment and investigation.

After the batuks are admitted to the Ashram they are not permitted to return to their home, they may occasionally go for a study tour to the country-side with their guru or supervisor at which time they may make a visit to their home if it comes by their way, but they are not permitted to enter the house. They may enter the courtyard with the group. For seventeen years of their academic career, they must not speak to any woman or persons with bad character. They have to receive permission from their guru or supervisor before they are permitted to speak to any persons not belonging to the Ashram. In the ashram, batuks will behave like a tapaswi with full satwik life style. In their seventeen years of disciplined life. the batuks will gain extensive knowledge on earthly and heavenly facts as well as on tej and oj (enlightment). With their knowledge and spiritual power, they can play effective roles to remove social ignorance. After twelve years in the ashram, they will be able to read all four vedas and many other related subjects. In the remaining five years of their academic career, they will get

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extensive practical and experimental knowledge on any subject of their choice. The batuks will be admitted free of any fee or charge. The ashram will establish a system After graduation all batuks are likely to accept paribrajak life. But even if they should choose domestic life, they shall not be deprived of employment.

Studying veda, performing Homa, Gosewa and Bhikshatan (begging) are some of the compulsory tasks for the batuks in the Ashram. Reciting veda will assist them in perfecting their speech; performing homa will help them perform social rites and clean the environment around them; performing gosewa will help them in spiritual cleanlines and acquiring heavenly characters; begging will help improve their tolerance and Tyag. It may be difficult to stop a batuk from sex, anger, greed, love and envy by just telling him not to do these activities. It is not possible to completely stop him from all these desires, but by begging, these desires can be controlled more effectively. For example, batuk may meet a very simple and well behaved woman while entering a house to take alm. Seeing the young batuk the woman may recite "Hari Guna" and talk lovingly to him. After returning to the Ashram, Guru may want to know about their experience and ask "How did you feel when the woman talked to you ?" The batuk, bowing before the Guru, may say "O Guru, I liked her very much and felt like staying in her house", Guru may then explain "Son. you must not generate such desires in your mind. Such desires will destroy your Tapasya. You will be in the grips of maya you must learn to live like a lotus which grows in water and yet is not a part of it. This will help you get out from the grips of maya, You must, instead, pray and ask God to give a charaeter like hers to all other women so that this earth will be a better place" Such teaching will help the batuk improve himself. whenever he meets such women, he remembers Guru's words and prays. The Another example the Guru may ask a batuk about his experience and the batuk may say "while entering a house to take alm, a woman came out

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angrily and spoke harsh words to me. She insulted and hated me." Guru may calmly ask "Son, how did yon feel then ?" Bowing before the Guru, the batuk may reply "O Guru, I felt very angry and wanted to hold by her hair and beat her." Guru may calmly console the batuk "Son, you should not generate such feelings in your mind. This will hamper your Tapasya. You will be in the grip of bandhan which is not your aim. In such situation, it will be good for you to show her some kindness. You must pray "O God, forgive her take her bad knowledge and give her good knowledge. Don't give such bad knowledge to any woman in this earth". By doing so, you won't allow anger to grow in your mind and you will never fall in the grip of maya ."

These teachings of Guru will help batuks calm down their anger and guilt feelings in such situations. This will help them improve their character. Begging will also give the batuks a chance to learn at what direction the society is heading and the collective efforts of the batuks in the Ashram can effectively direct and guide the society. They will also get chance to learn about which one of three ideal chracters (Triguna) has majority in the society and if required, the Ashram can assist the society follow a desired character . They can also contribute to the villages , districts and even to the national activities . Begging is an important task in dwij sanskar .The role of Brahmacharya Ashram will be incomplete if begging is not given top priority .In Hindu culture, begging is allowed among two groups only: 1) The Brahmins and 2) orphans or disables. Brahmins are described in Hindu shastra bani as "Brahma Janati brahmana" Whatever alm a brahmin receives is insignificant when compared to total wealth in this universe. He receives alms not for his personal purpose but for the walfare of all people on this earth.

Society always shows a kind feeling towards orphans and disables, Every one wishes to help them. "Begging" in the end is also described in lokokti. Iron rod should be put

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into fire in order to purify it. Similarly, pure character can be devloped by putting yourself into dwij sanskar. Therefore, while performing dwij sanskar it is compulsory even for the wealthy persons to recite "Bhavati Bhichham me dehi". In vedic sanskar financial gains is not the purpose of begging its purpose is to improve and develop one's own character.

It has another aspect also. while begging, the batuks are not allowed to enter only wealthy peoples houses and ignore poor persons houses, By collecting alm from all houses in this manner, he will develop a power to treat all people equally. This quality is related to the minute aspects of character development and plays an important role in developing an ideal character.

The batuks won't be able to understand, at once all the aspects of gosewa rites. Guru should teach them gardually and make them understand about the behavior of cows and special characterictics of various parts of a cow. The batuks will begin to appreciate the behavior of cows if they can learn how a cow reacts to various stimuli. If king Dileep could fulfill his wishes by worshiping his cow "Nandi" for only twenty one days, what wish cannot the batuks fulfill by worshiping a cow for twelve years ? Cow is treated as Goddess Laxmi in Hindu culture because she provides numerous benefits for mankind. Unlike feces or excriments of all animals, cow dung is treated as a pure object in Hindu culture. It has been scientifically proved that cow dung and urine destroy germs harmful to humans. "panchagabya" which is used as offering for Gods and considered pure in Hindu culture is made from cow dung and urine moreover, cow milk contains certain chemicals which help a man become a "medhabi". Buffalo milk does not contain that particular chemical. The content of these chemicals is maximum in Brahmi cow. Cow milk has a yellowish colour which is due to the trace of subarna or gold This is very good for children as well as for aged and sick persons. There is a saying cow or Mother for children",

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which proves that cow milk is superior and nutritious than mother's milk

The fact that a man can cross Baitarani by holding the tail of a cow is impossible for an ordinary person to believe. This can some what be proved by 'kirlin photography' which is used at modern times. photographs taken by this cameras show a glow of light surrounding the human body. If a person is thinking of or is concentrating about another person, Photographs of that person taken by this camera also shows the image of the person he is thinking of. If a person is sitting ia a room and a photograph of the room is taken immediately after he leaves the room, it can still show images of that person. This proves that our body emits a ray arouud us. If a person is interested to learn and practice for six months, he can be able to see the glow emitted by any persons around him in a Specific manner.

American Professor Brejenski writes that he saw glow of 3 feet around sadhus in North India when he was studying about various sadhus in North and south India. In puttaputii, he claims seeing immense glow around shree Sai Baba. Saint Tulasi Das in his book on Shree Rama's character, has written that "Evil Person-can also turn into good Person if he befriends a good person", and he further stresses that over a period of time it can transform the evil spirit and mind into a good, one. Science shows that a person's character is related to the codes engraved in his brain. A person's thinking power dose not vanish, but rays emitted by him become feeble over time If the good quality rays exist in the environment, a person becomes good and if evil quality rays exist, he becomes evil. Therefore, for establishing peace on earth, we have to create a good environment. Brahmarcharaya Ashram can contribute in heading towards this direction

For achieving this target, there are many earthly and heavenly supports for yagya. Fire also emits sound waves which gives several auspicious and inauspicious indications. Lack of knowledge about this fact has deprived the present

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society from using this heavenly tool. The flames arising from the fire indicate the direction to adopt and the shape and type of smoke indicates vairous situations for humans. By performing yagya at regular intervals, this process can be mastered. In addition to this, the batuks get to learn about the life cycle of plants when they go out in the forest in search of various plants and herbs required for the yagya. They can use this knowledge to solve various problems related to the plants. Like they can solve various problems of the society by begging, similarly, they can also easily learn and solve problems related to the plant world.

In mahabharata periord, Ved Byas succeeded in compiling separate books on four Vedas It is generally accepted that rays emitted by the sun from the east helps intensify the senses of human. It is quite normal that a Person likes to know about his soul while Performing Upasana. By understanding the truth about power of the soul, the performers of Rigved have included Ayurveda which has a wide Practical application. But unfortunately, its application is -getting narrow in modern times. Generally, people now-a-days take Ayurveda as a medical practice performed in the past using herbs. Ayurveda implies the term aayu(age) of our knowledge. Today, people think that the age of a human body is primarily affected by the food he takes. There is a saying in Hindi" मुख ही भजनन् हो ही गोपाला, ले लो अन्नो कण्ठीमाला ।

... ... Therefore, all direct as well as indirect means of taking food should be considered while studying Ayurveda. Brahmacharya Ashram, therefore, must include all direct and indirect means of taking food within the limits of Ayurveda while teaching abont the practical and experimental aspects of Rigved. Institution where these ayurvedic subjects will be taught shall be named Fondation for the science of Soul Ayurvedic science will function as one of the primary departments of Foundation for the Science of soul, This institution will support the sadhaks (workers) in the institutions and help those workers (student) who want to

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improve in Ayurveda. A large amount of fund should be invested for the management of this institution, but we should not be concerned about it at present, The institute will begin operation with a small capital. Over a period of time, this institution will increase its means according to its capacity. If this institute fails to proceed ahead along with Bramhacharya Ashram, the batuks who pass out from the Ashram after twelve years will be left out. Therefore, the institute and the Bramhacharya Ashram must start their programs at the same time to help the batuks who complete their 12 years of academic career. There shall be departments functioning in this institute: Spiritual Science Department and Earthly Science Department, Department of Modern Science. Spiritual Science Department will perform studies, research and exprimens on separate or combined concepts and processes of upasana, dhyan, yoga ect Earthly Science Department will deal with agriculture, animal husbandry, horticulture, industry, commerce, administration, *bhaishajya* surgery, service etc.

Yajurved will also be taught in the Ashram After twelve years of study, if any batuk is interested in *Yajurveda*, Foundation for the Science of Energy, should make provisions from the very beginning for teaching *Dhanurveda* and other aspects of Yajurveda In the twelve years the Ashram should develop capability in this aspect so that the interested batuks may study, practice and conduct research on Yajurveda or other activities related to it. Performing yagya means achieving victory over something and one needs power for it. Society takes *bhuja* as sign of victory. It is possible that for this reason yajur alloted south direction. We need sunlight for performing this work and sun the source of light, which rises from the east and goes along south to set in the west General public think yajur as knowledge of using *Dhanush* (bow and arrow) This is a very narrow concept. Dhanurveda has a very deep meaning.

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Dhanush is only a symbol, symbol of power. It requires great power to tie string in the bow. Weak people cannot do it King Janaka said that he would wed his daughter, Sita, to that person who can tie the string in his special bow. This is a test of power for him. After wedding, Parshuram also asked Rama to tie string in his bow to clear his confusion. which Rama did Kshatriyas who adopt Dhanurveda are symbols of power Institute that will undertake the Dhanurveda will be named Foundation for the Science of energy. This institute will at present have following centers: Solar Power Science Center ; Hydro Power Science Center; Atomic Power Science Center; Space Energy Science Center; *Bhut* Power Science Center; Population Energy Science Center operating in a small group. In twelve years period, the institute will expand its Centers.

Samveda will also be taught in Bramhacharya Ashram. In Geeta Shree Krishna has stressed the importance of Samveda which has a special importance in Vedas "Vedanam Samvedo Smi" which means among Vedas I am Samveda Sam, after rising from the east, travels whole day to set in the west. Likewise, human, animals and birds also have to take rest after a days work.

After hard labour, the students should have some recreation which is based on music. The Sama Veda has occupied the prominant place in the fiild of music. In Mugal palace, the music had achievd the great reputation. Tansena was known as a great musician in Mugal empire. His fame as a great musician had spread far and wide. The musical competation held between the two great musicians, Tansen and Baiju Babara has occupied the first and foremost place in appreciation, is thought even in this modern age. Akbar, the Mugal Emperor thought himself great after hearing the songs of Haridas. Sama Veda has been given due recognition by providing it the Western direction. Another Sub Veda

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known as Gandherva Veda explains the practical aspect of Sama Veda. But there is limited general opinion about it. Generally, people think that the Gandherva Veda is only limited to dance, songs and music. This won't touch the essence of Gandherva Veda. This general notion about Gandherva Veda is just like a child who becomes happy with the bark of a banana. In fact, dance, music and songs depend on rhyme and rythm, voice and notation. The field occupied by Sama Veda is to be recognized as the institution of vocal science. This institution should function from the beginning of Bramhacharya Ashram In the beginning this institution may function with the help of tabala (Madal), Sarangi and Pipe. There should be search and research in the fields of dance, music and song. It will be in a process in future. We may reach the stages of music of Mozart, BITHOVAN and the great piper of Hamelin It is a general belief that the music has such power which can wake even the dead body. This can be achieved in a systematic way

In Bramhacharya Ashram, the study of Atherva Veda (it deals with Mystical Approach is essential The Atherva Veda has been recognized by assigning it the north direction All the Vedas except Atherva Veda can be studied through the help of logic. The thing beyond logic is miracle and mystic. Due to this mysticism, the so called progressive people want to be called Narthist that is Leftist Not only this, the human society has been mobilizing it's power through the left side of the body. Even more in the field of energy, the female has occupied the first place. The civilised society has realised the power of woman. The Nepalese society has fully accepted the saying "Jai Jor" that is wife and husband. "Ladies First" as we see the words wife and husband. But even the English society has not fully recognized it It is clearified with the words husband and wife.

Nobody could control the highly excited elephant

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except his co-partner (wife) It is well known that the power of Sita had led Lord Ram to Lanka, and Usha led Anirudha to Nepal.

The general notion about (Sthapatya veda) which can explain the true meaning of Atherva veda is not complete as of other sub-vedas. In fact, the seience of Architecture is recognized as the science of building of houses, roads, bridges and canals by the present society. This is also a very narrow feeling about Sthapatya veda.., In fact, the Sthapatya veda deals with the human knowledge and feeling regarding the material world.

We encite the example of the devil called maya who had created three cities in the universe for Tripurasura. Similarly, Lanka was created for Ravna and the building called Rajasu Bhawana for pandavas They have their own specialities Thus the human feelings can be materialized through the full uses of vedas. It may consume time and money Not only once many time it will enhance the human progress. In the beginning it can be organized with little investment This institution is better to be called the foundation for the science of Mysticism There should be training and research centre near Bramhacharya Ashram and for its four foundations can be made available. It will help to enhance the intellectual upliftment and help to develop the work of search and research.

Thus the Bramhacharya Ashram would be able to meet its expences when all its four foundations will achieve their maturity. As the baby grows up into adult, he does not feel any burden for being adult. Because it is a natural process. Thus th speed of growth of Brahmacharya Ashram will achieve its dynamism. As the motor car, when it sarts takes its speed slowly and runs in its own speed but when it stops, it losess its speed and stops after a while. Thus when we make the Bramhacharya Ashram going in

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its regular manner, it achieves its dynamism and creativeness. In the beginning, we should move Bramhacharya Ashram forward to gain its speed of growth. Social consciousness and active people participation are highly necessary to make it (Bramhacharya Ashram) dynamic and more creative. For this, the active participation of intellectuals, business people, industrialists, high ranking officials are highly essential. In the beginning, the internal participation and help are very necessary. Later on, it will not be felt necessary because the Bramhacharya Ashram would be the centre of attraction and the society would not forget it.

If we could admit 54 students to the Bramhacharya Ashram in every year within 17 years the total number of students will be 918. Along with the increase of the number of students, the number of teachers instructors, supervisors and other administrative staff would be incresed. To run the foundations, there should be provision of Foundation Chief, Director General, Director and Deputy Director and other official as necessary.

The source of income of the Bramhacharya Ashram is to be divided into two sections. The district concerned should bear the expenses of fooding and clothing for the student of Bramhachraya Ashram. Maximum 25% and minimum 5% student's expenses is to be born by each district. Help can be accepted both in kind and in cash But His Majesty's Government should bear the expenses of books, pens, ink and other educational materials. And also it should bear the expenses of teachers, administrators and other workers. The income from peoples contribution should be deposited in the unexpendable account of the Ashram. 70% of interest of that unexpendable account should be spent on incidental expenses of Ashram and the remaining 30% interest should be deposited in the same account in the bank. In fact the real treasury of the Ashram is the public co-operation.

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So long as the evil qualities prevail in the society, there is necessity of the unexpendable account But when the good qualities prevail in the society there would be no necessity of this account. And the society itself will bear the responsibility of running the Bramhacharya Ashram.

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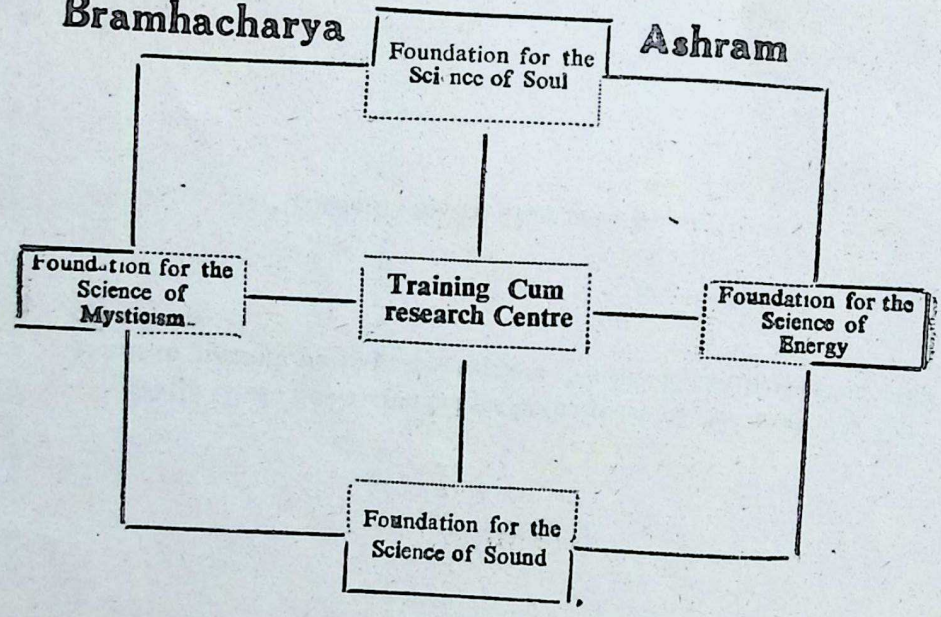
"Celibacy–A Hindu Life Style to Perfection"


Bramhacharya
Ashram
Foundation for the Science of Soul
Foundation for the Science of Mysticism
Training Cum research Centre
Foundation for the Science of Energy
Foundation for the Science of Sound

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World Hindu Federation belives in the spirit of "Live and let live" Hence to promote world peace, support World Hindu Federation with open heart.

"Hinduism means Humanitarianism"

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